VOL. IV. Numb. 8.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

Perform'd by a SOCIETY of GENTLEMEN.

From **Wedneſday** April 11th. to **Friday** April 13th. 1711.

GENTLEMEN,

Q.

Deſire to be informed in what Points the preſent Church of Armenia *differs from that of* Greece *and of other Churches.*

A. The *Armenians* were firſt of all in Communion with the *Greek* Church, and by the Council of *Calcedon* were made ſubject to the Juriſdiction of the Patriarch of *Conſtantinople*, but falling afterwards into the Error of *Eutyches*, concerning one only Nature in *Chriſt*, they withdrew themſelves from that Communion, and at preſent hold the *Greeks* in greater Deteſtation than all other *Chriſtians*. Notwithſtanding they ſtill agree in Opinion with the *Greek* Church, that the Holy Ghoſt proceeds from the Father only, and that the Souls departed remain in a State of inſenſibility till the Reſurrection. Nor do they indeed differ from the *Greeks* in any conſiderable Points, excepting thoſe wherein they differ from all other Churches, *viz.* Beſides the already mentioned *Eutychian*'s Opinion (which yet they endeavour with nice Theological Subtilties to make capable of an Othordox Senſe) 1. In receiving Infants to the Euchariſt immediately after Baptiſm. 2. In holding their Children over the Fire as a neceſſary Circumſtance in Baptiſm; becauſe *John the Baptiſt* told the People that *Chriſt* wou'd baptiſe them *with the Holy Ghoſt and with Fire.* 3. In making *Chriſtmaſs-Day* a Day of Faſting. 4. In abſtaining from ſuch Creatures as are reckoned unclean in the Law of *Moſes*.

Q. *From whence is the Word* Nun *derived? or why is a Woman that vows a Monaſtic Life ſo called?*

A. Nun is derived from the *Egyptian* Word *Nonna* (for thoſe that vow'd a Monaſtic or Eremitiſh State of Life, abounded formerly moſt in *Egypt*) which ſignifies a ſolitary or lonely Life. At firſt *Nuns* were called *Moniales* from the *Greek* Word μόνος, from their Living alone; but about the middle Age of *Chriſtianity* the former Appellation prevailed. At preſent as they are collected into Companies, and live in regular Societies together under certain Rules or Laws, neither of theſe Names can be properly applied to them.

Q. *I have heard it aſſerted that* Solomon *was the firſt Inventer of the Marriners Compaſs: Of which your Opinion is humbly deſired.*

A. We believe the firſt Perſon that ſtarted this Notion was *Fuller*, a Learned and induſtrious Perſon, and very expert in the *Hebrew* Tongue, who pretends that *Solomon* communicates this Invention to the *Tyrians* and *Phœnicians*, People the moſt famous of all others in Ancient Times for Navigation. But the Arguments that Author produces are far from making good this Conjecture. It is certain that neither the *Greeks* nor *Romans* knew any Thing of it, which certainly cou'd never have been concealed by them, had the *Tyrians* or *Phœnicians* or indeed any other People of the known World been Maſters of it. Nor is it poſſible that ſuch an excellent Invention, of ſuch admirable Uſe and Benefit to Mankind cou'd ever be forgotten or diſcontinued for the Space of 2000 Years. There is no Doubt therefore but this Invention is modern, but who of all the Moderns has the beſt Title to the Honour of it, is difficult to determine among ſuch a Variety of Opinions as have been advanced. We ſhall therefore only add, that common Fame attributes it to *Flavio* of *Malphi* a *Neapolitan*, who flouriſhed about the Year of *Chriſt* 1300.

Q. *If I take a String* e. g. *two Yards long and ſtretch it out by the ſide of a Wall, and afterwards ſlack my Hand but one half Inch, I find the middle of the String to fall Three or Four Inches below its former Poſition, and I deſire the Reaſon.*

A. We cannot give an *Oſtenſive* Demonſtration of of this without a Diagram: Notwithſtanding it is an obvious Propoſition in Geometry, that from a given Line a Part be cut off, and upon the Remainder as a Baſis an Iſoſcelar Triangle be formed, the Legs of which together are equal to the whole given Line, the Altitude of ſuch a Triangle will be greater than the Part cut off. And this is no other in Effect than the Queriſt found by the Experiment on the String.

Q. *Why is the Money of* England *called* Sterling *Money.*

A. Some of the *Scotiſh* Writers tell us that it is ſo called from *Sterling* a Town in *Scotland* the Birth-Place of King *James* the firſt, where the purer ſort of Silver is coined. But our *Engliſh* Hiſtories inform us, that it took that Name from the *Eaſterlings* or Merchants of *Eaſt-Germany*, who were invited into *England* by King *John* to refine our Coin.

Friend APOLLO,

Q. *I having liv'd Chaſtly to the Age of Three and Fifty, and never having defil'd my outward Man, with the uſe of any Female Veſſels, I did think fit at laſt for the Comfort of my Years, to take* Tabitha *the Daughter of* Aminadab *to Wife. But alas how have I been deceived by Sathan herein, who doubtleſs way-laid me in my Deſign, and kept me in Darkneſs as to* Tabitha's *way of Life. For ſhe had not a Month become Fleſh of my Fleſh and Bone of my Bone, before I wiſh'd mine had all been broken before I had declared my Mind to her: The Reaſon thereof I will make known to thee. One Night having taken plentifully of the Creature, I did reſolve about the third Hour of the next Morning to go into the Country for three or four Days to cheriſh my outward Man, but having forgot to take with me ſome of the Mammon of unrighteouſneſs, which the Men of this World call Gold, I went ſuddenly back again, but I no ſooner enter'd my Chamber when I lifted up my Eyes and behold one of the wicked ones Imbracing my* Dalila, *the Wife of my Boſom or rather the Snake of my Boſom.*

Nay, verily I ſay unto thee, I ſaw him defile her Veſſel; and it is held a great Abomination among us, for any Body to be taken in that Act of Uncleaneſs. 'Tis true I ſmote him Hip and Thigh till he fell before me; but this is no Satisfaction to me, that her Veſſel will not again be defil'd. Nay, I am very ſure ſhe is often given to this Sin of Uncleanſs; but ſince I cannot bring Witneſſes who will ſwear to her Pollution, I know not how to be divorc'd from her; now if thou canſt put me in a way how I may be divorc'd from her I will give even my own Conſent, that thou ſhalt have carnal Knowledg of her; and to tell thee the Truth, ſhe is Young and what the World calls Handſome. Thy Friend,

Timothy Feeble.

Friend Feeble,

A. We can inform thee but of one way to Divorce thee from this Help-meet, and that was found out by one formerly, guided by the ſame inward Light with thy ſelf; that is. to get a skillful Surgeon to diveſt thee of thy Inſtruments of Concupiſcence, and if after that ſhe hath carnal Knowledg of any ſo far, as to bring forth Fruits of her Tranſgreſſion, thine own Impotenſe will be ſufficient Proof in Law to gain a Divorce.

POEMS.

APOLLO,

Q. *THO' but few Doctors of this Nation*
Will now admit of Tranſmigration,
But ſenſeleſs and abſurd believe it,
And thoſe ſtark Idiots who receive it;
Yet I will prove (as in this Song
You'll find) the Doctors in the wrong;
Since Arguments no Force can lack,
Which are from Matter *brought* of Fact;
And that I can as eas'ly make out,
As Nicolini Sol fa's *take out.*
Who are they can plead Ignoramus,
That once there was a Tatler *Famous,*
For running through ten Theuſand Fancies,
In Morals, Politics, Romances;
One Day Divinity he'd handle,
The next, Buffoonery and Scandal;
Now Metaphyſic Notions ſcan,
As bright then on a Lady's Fan;
But ne'er to deviate was found,
To Loy'lty, *that was* Fairy *Ground,*
Where had he dar'd to dance, he knew,
Woo ſoon wou'd pinch him Black and Blew,
At length the Town with's Medly fir'd,
And he no longer ſeem'd inſpir'd;
The laſt Brat of prolific Scull
Brought forth, and thence grown flat and dull,
He vaniſh'd, ne'er to be ſeen more,
(As oft from Creditors before)
But e'er two Moons their Orbs had fill'd,
And in their Wains their Luſter ſpill'd;
He ſtarts up in Spectators *Shape,*
And mixt with thoſe at others gape.
Tho' in that Guiſe *he only dreſſes,*
With other Sauces former Meſſes.
But that he may the World perſuade,
He is not S—— *in Maſquerade;*
In Paſſion Week *himſelf to ſhew*
A Saint, *at leaſt to publick view,*
He treats with wondrous Deteſtation;
Scandal, *the Vice that taints the Nation;*
Proves that 'tis villainous *and baſe,*
And brands its Author with Diſgrace.
Why certainly none can miſtake,
This S—— *the* Saint, *for* S—— *the* Rake;
Who to ſuch ſcurr'lous Terms was us'd,
That all the Town by turns h' abus'd;
So prompt for Malice, one wou'd think,
That Scandal was his Meat and Drink;
And ev'ry overſight improv'd,
'Till like Mountain—Vice *it mov'd;*
Then uſher it to open Sight,
Not weighing once if wrong or right.
Can ought in Nature be ſo ſtrange,
As ſuch a great and ſudden Change.
Now if no Tranſmigration *this,*
APOLLO, *pray inform* what is.

A. We own that ſuch a Leap to take,
To *Saint* from an *abuſive Rake*,
Is ſhocking, and his New Profeſſion,
Is like to make but ſmall Impreſſion;
But tho' he's vers'd in all the Arts,
To act in ſuch contrary Parts,
Here can no *Tranſmigration* be,
For ſtill tis *He* and *very He.*
Tho' *Scandal* this Day be his Trade,
And a *Reform* the next is made,
Tho' now he may moſt lewdly write,
Then ſeem a bluſhing *Hipocrite*:
This can by ev'ry Punk be caſt,
Yet ſhe a Whore be to the laſt.

ADVERTISEMENTS.

AT the Office of Inſurance on Marriage, in *Bolt-Court Fleet-Street*, any Perſon by Paying 2 s. for a Policy Stamps and 2 *s.* towards each Marriage, until their own, or the Marriage of any other Perſon may ſecure to themſelves 200 *l.* *Note*, tho' this Office began but the 2d of *January*, there are above 1800 Subſcribers, out of which no more than 26 Married this Year, who have received from 12 *l.* to 140 *l.* at the ſmall Charge of 4 *s.* to 12 *s.* the 26 Claimants having paid no more than 14 *l.* for 2500 *l.* which will appear by their Receipts, which may be ſeen at the Office, and the Perſons are all ready and willing to teſtify the Truth hereof: Wherefore 'tis hoped the Profits, which are daily increaſing, will induce all Perſons who conſult their own Intereſt to incourage this which has given ſuch convincing Proofs by regular Payments of its Fairneſs and Advantage. At the ſame Place is a Second Inſurance, where any Perſons paying 5 *s.* for a Policy and Entrance, and 5 *s.* towards each Marriage, may Secure to themſelves 500 *l.* Propoſals may be had *Gratis*

BY the Honourable and Voluntary Societies, for Inſurance on Marriages, Births and Servants, by Claims and Devidends, at the Golden-Harp, almoſt againſt Somerſet-Houſe in the Strand.

This Day Subſcriptions are taken in for Inſuring on the Birth of a Child 1000, 500, 250 and 100 l. by Claims and Devidends, for 1, 2 and 3 Months.

N. B. On Monday the 19th Inſtant, the firſt Weeks Contribution was paid to 5 Claimants, when two Perſons 17 s. 6 d. by them paid, receiv'd 26 l. 16 s. 6 d. each.

Inſurance on Marriages and Servants by Claims and Devidends for 2 or 4 Months, very great Encouragement for them that Enter from this Day.

Note, No more then 2 s. is taken for Pollicies, Stamps and Entrance in any of theſe Offices.

AT the Inſurance Office on Marriage, in King's-Head-Court in Petticoat-Lane, where three Perſons for paying 3 *s.* a piece have received 92 *l.* 4 *s.* The Books are now open, were any Perſon may Subſcribe paying 2 *s.* for Policies and Stamps and one Shilling towards each Claim, may be entitul'd to a Claim in 4 Months, and not be Obliged to pay any Money till one Month after the Day of their Entrance. The Office on Births is in like manner continued- Where daily Attendance is given.

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